

The Delabash Express

ROBERT N. HUDSON, Editor.
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Latest European News.

The news by the last steamer which will be found in another column is thrillingly interesting. Hostilities have commenced and all Europe is in a blaze.

The editor of the Journal shakes off the lethargy so peculiar to him, and in his issue of Friday actually seems to be aroused. He says that we hate Mr. Douglas, and for that reason if for none other we suppose, he is to be the next President of the United States. It is remarkable that a strange fatality appears to follow our neighbor in his support of the Illinois Senator. Upon all occasions he has for him most lately—throws up his hat and endeavors to kick it, in his favor. He spends his wind and his wits for him, but he never votes for any of his friends. He acts with the Administration party—votes against John G. Davis, affiliates with the Buchanan leaders—is checked by John G. Davis, as a partisan follower, is recognized by J. B. as a partisan follower. He sustains the present Administration, while that Administration is vigorous in its blows at the Little Giant. He has not one word to say against Southern Democracy, while a portion of the Southern Democratic press says if Mr. Douglas comes into the Charleston Convention he will be turned out. In fact if Stephen A. Douglas has such friends as Grafton F. Cook, scattered all over the country, his political ruin is certain. Or if the friends of Mr. Douglas are such friends as our neighbor of the Journal, then indeed ought that distinguished statesman to cry out, in the agony of his afflictions, "Lord save me from my friends."

The truth is, there is hardly one prominent Democrat politician in the West, who is in favor of Mr. Douglas being the nominee of the Democratic party for the Presidency in 1860, and in the South they are bitterly hostile to him. The prominent Democrats go with and sustain the Administration, and the Administration will go against the promotion of the Little Giant. His elevation is a rebuke, palpable and direct of James Buchanan, and his election would be no Democratic victory.

That part of the Democratic party which is in power, must be regarded as the head of the party. A faction which goes off from that party, will always be regarded as a mere faction. Does any sane man suppose that James Buchanan will favor the nomination of Mr. Douglas by the National Democratic Convention? If any man can be found who does, he ought to be muzzled, for he is certainly rabid. On the contrary all his individual influence and official power will be used to strangle his advancement. Does any man of sense suppose that an individual can receive the nomination of the Charleston Convention, who is opposed by the Chief Executive of the nation? If such a man can be found, let a red ribbon be put around his neck, that he may be laughed at by the rest of mankind.

As Mr. Hudson has so soon taken water, we shall let the matter rest for the present, as it concerns no one but the said Bank and our self—Union.

It is said of a very ungainly fowl which has been pursued by its sly head in a hole, and although its body is left exposed, it fancies that all of it is entirely concealed. Presently however the pursuer comes up and avenges it from its supposed security by plucking every feather from its cringing back.

A few days ago the editor of the Union gave a very complimentary editorial notice of the Commercial Bank of this city, for which he admits he expected not less than twenty-five dollars, as a compensation for the same from the officers of that institution. We charged this upon him, and he parries it by saying, he has something of importance to reveal in relation to this Bank, and if we will become its organ he will make it public. For this purpose, we consented to become its organ, and now the Union man says as the matter concerns no one but the Bank and him self, he will let it rest for the present.

We then asked him to explain why and how it was, that some months ago he recommended to his readers the fraudulent issues of the Citizens Bank at Gasport, and he says, "The notice was handed him by one of the editors of the Express."

Under those circumstances it becomes necessary that the corruptions of this editor be exposed, for he who puts a fraudulent Banking institution for pay, is certainly a very unsafe man to conduct a newspaper. The facts are, the Cashier of the Citizens Bank of Gasport—a well cut coxswain from beginning to end—desiring to get his money in circulation at this point, wrote a puff for the same, handed it to Mr. Silverthorn—who was not at that time one of the editors of the Express—and requested him to have it published in some of the papers of this city, at any cost. The document was taken to the editor of the Union and he readily published it with a rat bottom, for the sum of three dollars. This puff can be found in the Daily Union of the 21st of Dec. 1857. Afterward in Jan. '58, when Mr. Brown was at Indianapolis, there was handed him by the same Cashier, an other puff of this fraudulent Bank, in which he found the following: "The Bank of Gasport is worthy of consideration, we care not what others may say." This is but part of a long editorial which appeared in the Union on the 11th day of January 1858, highly eulogistic of this Bank, and which was written by the Cashier of the same, and for which, Mr. Brown has admitted he was to receive one hundred dollars. Whether he has ever received that amount or not we do not know or care, but these are the facts, and further comments are unnecessary. Does the editor of the Union deny them, if so, we will produce the proof.

Mr. Dickens says of a mother who died with her babe on her bosom—"Clasping that slight spark within her arms, she drifted out upon the dark and unknown sea that rolls all around the world."

A gentleman having a horse that ran away and broke his wife's neck, was told by a neighboring quack that he wished to purchase it for his wife to ride upon. "No," says the other, "I intend to marry again myself."

The Crops.

A trip of a few days through some portion of Western Indiana and Eastern Illinois proves to our mind that the prospects for an abundant yield to the Agriculturist, are more than usually flattering. As a general thing there never was a more promising harvest of the small grains. The wheat almost without exception is good—very good. In a travel of fifty miles we saw scarcely one indifferent field.

Such an effort to get a large crop of corn in the ground has never before been made by our farmers. Every foot of tillable ground—every old field—every new clearing—the cow yard and the stable yard is plowed and being planted. There is not an acre that can be cultivated, but will be. Every hand is busy. There is not a drone outside the towns and cities. Even the women—rosy checked girls and industrious mothers are every where seen either dropping the grain or covering it with the hoe. The weather too is most propitious—cool, balmy and sufficiently dry. Up to this time, the planting is, in a great measure, finished. Some few farmers however will not get done until about the middle of this week. The ground being warm and in most excellent condition, the grain will soon sprout and in a few days the plow will be stirring the roots and assisting it in growing. Providence, whose unerring laws have, since the beginning of time, caused the earth to bring forth her fruits—produced regularly the seed time and the harvest—smiles propitiously over this broad land. Every where prosperity is apparent and all are encouraged.

New Books.

We have had placed upon our table by the author, the Rev. Wm. Taylor, two books—"California Life, Illustrated," and "Seven Years a Street Preacher." We have not had time to examine these books carefully, but from a hasty "look through" we find them written with much perspicuity of style, and very interesting. In speaking of the former work, the New York Observer says: "It is full of interesting and instructive information, abounding in striking incidents, and is the book everybody will be interested in reading."

Of the latter book the Zion's Herald speaks as follows: "It gives a graphic description of the labors of a missionary among the most complex and perhaps most wicked, and at the same time excited and active population in the world. It is a very rich book and deserves a large sale."

Both of these works can be had by calling on Mr. Lupton, at Adams Express Office, or on Mr. Hartstock, at Arnold & Co's Clothing Store.

Training the Candidate.

We are indebted to a friend who was present and witnessed it, for the following scene in a printing office:

An editor out West, not far removed from Clinton, Ill., combines with his editorial duties, that of compositor, dispenser of law as a justice of the peace, and occasionally we believe exerts at love feasts, had taken a new apprentice to teach the art preservative of all arts, and as a preliminary, felt it his duty as well as his privilege to read him a homily on the moral character he expected him to pursue. The juvenile in the mean while listening attentively and at the same time fingering certain typographical galleys.

"My young friend," says the Editorial squire, "I hope you will try to do always right, be industrious, be truthful, go to Sabbath school, read your bible, and never learn to use any profane language. There now do you see that if you have made, you infernal little case, have you no judgment?" This expletive was called forth by the boy's plying the type above mentioned.

This Editor is also agent for Bragg's Liniment, a dozen bottles of which he received while our friend was in his office.

It will be seen, by reference to our advertising columns, that our enterprising friend "Buckingham," has for sale "The Harp of a Thousand Strings." It is shrewdly suspected that in this work is settled the great, all absorbing and thrillingly interesting question, whether "Nature is a host of seven times seven thousand strings," or whether she is only a "Harp of seven times seven thousand strings." We hope the author has fully treated this grave and purely philosophical subject, and if it is forever settled that Nature is a Harp, we hope the strings are produced from the sinews of "Just men made perfect."

We were aroused from our slumbers on Friday night, by "strains of sweet music," which we found to be produced by O'Hara's Brass Band, which band is fast growing in public favor, and is very successfully rivaling the other bands of the city. Our clever and talented young friends will please accept our thanks, for their kindly favor, and permit us to wish them abundant success and prosperity, and also to express a hope that they will call again when convenient.

REMARK—There was an incipient runaway on Washburn street on Saturday forenoon. A team had been left half hitched, as is too common, when becoming frightened they started to run, and the tongue of the wagon falling from its ring caused the wagon to crowd upon the horses' heels. They were brought up in front of Ryan's coffee house, by the tongue of the wagon being caught against the curb stone.

One of the animals was entirely stripped of her harness.

Mr. Arthur's Home Magazine, for June has been received, and as usual it is stored full of interesting and instructive reading and nicely embellished.

The principal plate "The Orphan's Departure" is most exquisitely beautiful. The fashion plate is also very fine. Every lady should take the Home Magazine.

Dr. M. Raspail, a French chemist, finds camphor a remedy for that fearful insomniac which attends the first stages of insanity. When opium and "all drowsy strips of the East," fail to effect, a grain of camphor formed into a pill, and followed by a draught of an ounce and a half of the infusion of hops mixed with five drops of sulphuric ether, is his usual remedy for procuring sleep.

There was a very destructive fire at Cincinnati on Sunday last, twelve buildings were burned and several others injured. Loss \$14,000. Insurance \$27,000.

Editor Express.

I beg to assure the correspondent of the Journal,—"H. H. B."—that my composure is not in the least disturbed. I have a tolerable share of equanimity—I am quite sensible of my own errors, and, therefore, full of charity for those of others. Still, when I considered the state of things which called forth my former article, I could not help feeling a little apprehensive that the efforts which he and others are now making to introduce here the European ideas of reform, might be managed so silently and adroitly that the poison would fill our social atmosphere with pestilence before it could be discovered. And this apprehension was, in no way, lessened by the fact that there was an avowed effort to make these ideas practically effective by means of the ballot box, which, in this country, has become a part of a

tion, contrived and preserved with the most sedulous care, as the means of stamping American principles and opinions upon every part of our policy—national, state and municipal. My alarm is, however, somewhat diminished by his article in the Journal of Friday last,—in as much as the mask is now thrown entirely off, and the end to be accomplished is more thoroughly exposed,—which is neither more or less than to write and vote the Sabbath day by—by taking advantage of our political contests and voting for this, that or the other party, accordingly as those voted for will help to do it. The prophet Khorassan, when he appeared decked in the ornaments which the genius of poetry had flung about him, seemed to be attractive and beautiful—but when the veil was stripped from him, his hideous and repulsive deformity at once appeared. So with very much of what, in this progressive age of ours, is falsely called philosophy.—Whether its object be to reconstruct government, or build up society anew, upon principles at variance with the Christian sentiment of more than eighteen hundred years,—and however much it may be polished and ornamented by genius,—when it is properly seen and understood, it turns out to be merely a screen behind which men may hide themselves and indulge their passions unrestrained except by excess of gratification, and regular indulgence only by what they may choose to call the "standard of reason."

I intimated in my former article that those who followed the lead of the "Terre Haute Zeitung" would consider our late election as a triumph of their principles,—as a condemnation of all Temperance, License and Sunday regulations, and as laying the foundation for leaving every man at perfect liberty to sell or drink as much liquor as he pleases, without license or restraint, upon every day in the week, including Sunday,—however much it might defy all American ideas and offend all American sentiment as to the sacred character of that day.

"H. H. B." is evidently a foreigner by birth. This is shown by the wholesale character of his article, as well as his want of familiarity with our history and institutions. For example—he says—"License and Sunday ordinances" are "the legitimate offspring of the Maine Liquor Law, modified so as to appear less repulsive and impracticable." This is a great blunder,—such as a man should never make who sets up as a reformer. So far from being the fact that the Maine Liquor Law is "the offspring" of "License and Sunday ordinances," the truth is that it was never thought of till a few years ago, while "License and Sunday ordinances" are much older than our government,—having existed in every one of the American colonies long before the Constitution of the United States was formed. But it is not to be wondered at that I refer to it merely to suggest to him that he must be more careful in his statements, if he expects to carry on this anti-Sabbath controversy, into which he has plunged so willingly.

And he is equally ignorant of the principles involved in License laws and Sunday ordinances, when he asserts that "the idea, the principle is the same in both." There is no analogy whatever between them. A License law is a revenue law, enacted at all times in our history, and by every State and incorporated city in the Union, for the purpose of raising in raising the means of carrying on the government. A license to sell liquor is just like a license to sell merchandise, to keep a hotel or a ferry and any thing of that sort. The sum to be paid for it may be higher or lower according to the necessity for raising money. It is not a prohibitory law,—for that is a refusal to grant a license. If there is no license, then every body who chooses, can sell liquor;—and that is I apprehend just what "H. H. B." and his friends desire. But a License regulation may,—as it ought to be here and as I hope to see it,—so provided as to require such a price for the enjoyment of the privilege as shall shut up far more than half of the drinking shops of our city. I should prefer myself to see them all closed,—but yield to the necessity of seeing them regulated by license ordinances;—and shall look with interest to the steps to be taken upon this subject under our existing laws. I have no fears of being called a "Temperance fanatic." I have but little regard for names of this sort, any how;—and would much prefer to be considered a fanatic on the side of temperance than on the other side.

A "Sunday ordinance" has no reference to revenue at all. It is a different affair altogether. The whole Christian world, in every part of it, since the resurrection of the Savior, has recognized the first day of the week as a holy day and a day of rest from labor. And just because this has been done by Christians, there have always been a class of men, possessing anti-Christian sentiments, who have a special hatred of the day, and who, where they are permitted to do so, select it as a day of sport and revel and dissipation,—chiefly for the purpose of showing their dislike of the restraints of Christianity. Every Christian society, therefore, has, out of reverence for the day, and to protect itself against these annoyances, had its "Sunday ordinances," providing in its own mode, not exactly for the proper observance of the day, but against its violation. These ordinances do not require people to go to church, or to read the bible, or to do any particular thing. They only provide that they shall not do certain things,—that is, that those who live in a Christian community shall not outrage its feelings by violating the sanctity of a day which it holds in reverence. That is all. And this is the price which every man must pay when he goes into a society any where. These Germans who are represented by "H. H. B." have found that to be the condition of things in this country, and they must see upon reflection, that they would be more likely to obtain a larger share of our confidence and respect, if they would let our

Nobody, I suppose, desires to dictate to them when and what they shall drink and from what they shall abstain, as "H. H. B." seems to suppose. Very far from it,—even the "notorious Maine Law" did not do that. They have the natural right, unquestionably, to drink what they please and when they please;—even to get drunk and to stay drunk. But then they must remember that there are a great many things which men may do, by the law of nature, which they are not permitted to do, in any well regulated society. They are required to yield up some of their natural rights, when they go into society, as the price of its protection. For example, a man has, as I have said, a natural right to get drunk, but he has no right to set the example to others;—and if he will get drunk, ought to keep to himself. He has no right to stagger through the streets and make a noise and disturb the peace of society,—and therefore, if he does, society has the undoubted right to protect itself against him and his influence.

"H. H. B." says that I feel "a pious nervousness upon the subject of Sabbath breaking." He does not describe my feelings exactly, for I am not of a very nervous temperament, and have hardly piety enough to brag of. And yet I do feel upon the subject,—for I acknowledge a deep and sincere reverence for the Sabbath day. If this reverence were even the prejudice of education, it is a pleasant delusion and I prefer to cherish it, rather than "fly to those ill that we know not of." This I think he will find to be a general sentiment in this country. But it is the sentiment which these reformers are now seeking to eradicate—and the community who cherish it are admonished to beware in time. They deny that one day is more holy than another, and tell us: "we endeavor to keep every day of the week holy," &c. I fear they misuse the term holy. The sentence would more accurately describe what they are after, if they were made to read—"we endeavor to keep every day of the week alike," &c. There is no use in mining words about it—for holy minded men are not going to vote so as to put down Temperance and the Sabbath. That is one of the impossible things. They don't consider "Sabbath ordinances" as a "swindle." The fact is, that these men deceive themselves—and while they may discharge their duties as business men with punctuality and integrity—they do not recognize holy things in the sense of the Christian world.

"H. H. B." thinks that I have cast a reproach upon the Jews. Not so—I have said nothing about their Sabbath. But since he is trying to enlist their assistance against our Sabbath, let me say to him—first, that he is, I fear, as much opposed to the Jewish as he is to the Christian Sabbath, because it is also a religious institution, and second, that I would advise him to follow the example of our Jewish fellow-citizens "on this subject." Let him observe the striking fact, that notwithstanding the broad and marked difference between the Christian and the Jew, there is no jarring and discord between them as it regards the Sabbath day. The Jew considers the seventh day of the week as a holy day—and nobody in his own mode, the Christian regards the first day of the week in the same light, in commemoration of the resurrection of the Savior, and the Jews, in this country,—so far as I have ever known—pay respect to this opinion, by not interfering with it and by not pursuing their secular employments so as to disturb its solemnity. Upon this point, therefore, the Jew and the Christian meet and harmonize. But these new philosophers of the German school, not satisfied with either, are equally opposed to both, because they pretend to believe that neither the first nor the seventh day have any more sanctity about them, as days of commemoration, than any other days of the week. They are, therefore, blind and dangerous guides, who would lead society away from its Christian moorings and engulf its best interests, its peace, quiet and happiness, in the quick sands of error and infidelity.

He challenges also the accuracy of my reference to the French Revolution by saying that "the failure of the Revolutionary government of that country, is owing to other causes than the abolition of Sunday." I did not say that it was the only cause; but repeat that it was one of the causes and a controlling one too.—Infidelity and unbelief ran riot in France and the result was that all the institutions of Christianity were considered as restraints upon their passions.—They destroyed the Sabbath as one of the means of breaking down the Christian religion, and thus, by turning men into demons, they turned France into a pandemonium. The commune of Paris, the Jacobins and the Hebertists united for the extermination of the Girondists that they might inaugurate, upon the ruins of society and good order, their iniquitous licentiousness and mobocracy. Anarchy and Atheism were the symbols of their party; and the worship of reason and of nature was the only religion they professed. Marat, Chaumette, Hebert, Robespierre and Anarchists were their great and audacious leaders. The club of the Cordeliers was the scene of their revels, and the Pere Duchene was the organ by which Hebert, as its editor, filled Paris with obscenity. To shut up the churches was one of its first and main objects, and this was followed by the erection of temples of reason in their places. Upon the altars of these temples their bloodiest instrument of death was sanctified and worshipped as the holy Guillotine. The public ceremonies were stamped with the inscription, "death is an eternal sleep," and the audacious and licentious leaders of the mob threatened "to dethrone the King of Heaven, as well as the kings of the earth." And one of them, madder than the rest, blasphemously exclaimed,—"God, if you exist, avenge your injured name! I bid you defiance! you remain silent!—you dare not punish your murderers! Who, then, will believe in your existence?" Their great festival of reason was celebrated in Paris by the greatest pomp. An immodest woman represented the goddess of reason, and when Chaumette announced that fanaticism and Christianity were at an end and liberty and reason established in their place, she descended from her throne, and received the "fraternal kiss" and universal huzzas of "the Republic forever! Reason forever! Down with Fanaticism!" An eloquent writer, speaking of these scenes, says: "Never had power overthrown with greater violence, the habits of a people. All lives were threatened, all fortunes were decimated, the standard of exchanges was arbitrarily fixed, the ceremonies of religion were abolished, the pulpits were deserted, baptisms ceased, the burial service was discontinued, the sick received no communion, the dying no consolation, the village bells were silent, and Sunday was obliterated."

To make this obliteration of Sunday the more effectual, these infidel philosophers, substituted a worship of reason upon every tenth day, and sought to compel the people to adopt it by every form of terror. One of the most eloquent of all the modern writers of France, and who lived in those times, said of this regulation, that even the animals rebelled against it,—because at the end of the sixth day, the lowering of the ox "seems to demand the hour, marked by the Creator for the general rest of Nature." And, referring to the obliteration of Sunday, he proceeds: "After a universal consent of six thousand years, after sixty ages of Romanas, the wisdom of Dan presumed to condemn the work which the Almighty had deemed good. He fancied that by plunging us back into chaos, he could subvert the traditions of its ruins and its darkness for that of the origin of light and the creation of the spheres; he wanted to separate the French people from all other nations, and to make it, like the Jews, a caste hostile to the rest of mankind. A tenth day, which had no other honor than that of heralding the memory of Robespierre, usurped the place of that ancient Sabbath, so intimately connected with the birth of ages; that day, sanctified by the religion of our forefathers, hall'wed by a hundred millions of Christians on the surface of the globe, celebrated by the saints and the hosts of heaven, and if we may so express it, observed by the Great Creator himself in the ages of eternity."

And yet, with the experience of France without a Sunday directly before us, we are told here—"All we want is to be allowed to celebrate this day in our own way, within the bounds of decorum and propriety." It is very pleasant to have "our own way,"—but it is not always convenient. If a few were living together, in an isolated position, they might do so; but when they get into society they have to learn that there are other people whose ways have to be consulted besides theirs. For instance, we have here these few Germans who are living amongst a people who have always maintained the belief that Sunday is a day when we should cease from labor, and especially from public amusements, shows, theaters, and all sorts of reveling, and they deliberately demand that we shall give up all these ideas of ours, and let them have their "own way" entirely regardless of what we think. While I am ready to concede to them any reasonable privileges I am not willing to yield this. They came here to get the protection of our institutions—let them be content to receive that protection as good and quiet citizens without denouncing our "Sunday ordinances" as a "swindle." We show our toleration by the patience with which we hear such things repeated.

"H. H. B." asks if I "am not aware that Europe is yearly, nay, daily and hourly exercising a plastic influence upon America?" That we have derived our language, our civilization, our knowledge from Europe? I agree that Europe had the advantage of all these things before we had, and recognize our obligation to her for them;—indeed, I am somewhat of an enthusiast upon these subjects, fond of diving into them as far as I can, especially in that part of them that leads back to the old Saxon source. But then it must not be overlooked that, notwithstanding all this indebtedness on our part, we have not done for ourselves and are vain enough to suppose that we can get along without Europe quite as well as Europe can get along without us. We have a language of our own, a civilization of our own, knowledge of our own, and more than this, we have a policy of our own, which, in every stage of our existence, has recognized Sunday as the Christian Sabbath, and we don't desire the people of Europe to come here to change these things. We are perfectly willing that they shall come if they desire it, and become part of us, enjoying just as we do ourselves, all the benefit and protection of our institutions just as we have made them. If they do not think that their condition will be bettered, they will, of course stay where they are. But if we have the means of bettering it, it is only because our institutions are a different from theirs. Therefore "H. H. B." will see that I do not recognize the plastic influence which Europe is exercising, so constantly, upon our institutions. This influence works in the opposite direction, in all those things which pertain to the science of government. It is supposed that a republican element is at work in Europe. If so, it was reflected by our example. Therefore, we are forming, by our influence, I hope, the institutions of Europe. At all events, all of us of all parties here are united in this wish,—that we don't want Europe to help us manage our affairs. Therefore I repeat, to our German citizens, you must not endeavor to Europeanize us;—you must be contented to become Americanized yourselves, so that you may understand and enjoy our institutions just as we understand and enjoy them. You ought not to ask any more, and cannot expect us to be satisfied with less.

"H. H. B." says—"In the course of time we shall become amalgamated with the American people, but not without leaving an impression, which, in after times, will be seen and felt, &c." Here is a frank avowal, which is entitled to respect on that account. It distinctly declares that they are not "amalgamated with the American people" yet, but expect hereafter to be, "in the course of time," but that, before they do, they intend to make such "an impression" upon them as "will continue to be seen and felt. We suppose this means that they will first endeavor to abolish all Temperance regulations, all License regulations and all Sunday ordinances, by bringing us to agree that the whole thing is a "swindle," and when they have done this, they will "amalgamate" with us;—not before. In other words, they do not expect to become Americanized till we get rid of the Sabbath day;—when, "in the course of time," that is accomplished, they will be content with the rest. So were the leaders of the French Revolution, and France paid the penalty of their impious defiance of heaven by the destruction of all she possessed that was fair and beautiful.—We are not likely, I think, to be led into the same pitfall,—however much it may be pretended that the paths which lead in that direction are adorned with the attractions of philosophy and reason. Our people have sense enough to see that the liberty which protectionism is such as is regulated by law,—not the liberty of licentiousness. They know that men must live under legal restraint, or the frame work of society would be disjointed.

This article is already too long, but the subject is important, and I must say a few more words,—which I desire to address to the Germans. I have said that I am rather partial to the Germans, and in that spirit alone, I now speak to them. If they suppose that there

is any party here desiring to deprive them of the enjoyment of any just right under our institutions, they are mistaken. They have the full liberty of American citizens and should ask no more. Do they not, themselves, see the impropriety of banding themselves together here as Germans, and professing to maintain German ideas and to be German citizens of the United States? Our institutions were not made to protect them as Germans,—but as American citizens, and all that we ask of them is, that they shall become so. We must regulate our own liberty by our own laws, and just as we enjoy it ourselves so will they. We have no law—and no body desires one—to impair their intellectual liberty,—or if they prefer the expression, "the liberty of the soul." The conscience here is left unfettered. Every man is at liberty to embrace whatever form of theology he pleases, or none at all. He may adopt, if he prefers it, the theology of nature or of revelation;—following the suggestions of either his instinct or his judgment, being responsible only to God and his conscience. But as our institutions are founded upon the fundamental truths of Christianity,—if he shall adopt a religion that is opposed to those truths and shall seek to give his views the sanction of law, by employing the ballot box for that purpose, he must expect to excite a firm, decided and uncompromising opposition, from all classes of our people and all parties, except a few straggling demagogues who hunt votes rather than reflect any other will than their own.

Now, as their friend, I say to them that they have been led astray by bad advisers, and I beg of them to retract their steps and amalgamate with us now, without waiting for that proclamation which they expect to arrive "in the course of time."

ANTI JACOBIN.

European War!

The European news grows more thrillingly interesting with the arrival of each steamer.—One day—one hour is big with the fate of empires. What will be the end of this European struggle, human foresight cannot tell. How one single State or Kingdom on the Continent is to remain passive, we cannot understand.—War, like a contagion, spreads, and spreads like fire in dry stubble. The present coming to arms in Europe is not owing simply to a misunderstanding between sovereigns, a difficulty between nations. Underlying all feelings of a private individual nature, is the stirring throbs in the popular heart for more freedom.—Northern Italy, so full of historic associations, is tired of the Austrian yoke and is endeavoring to throw it off, while France, the controlling power in Western Europe, whispers in the ears of the Sardinians, that if the yoke is transferred to her hands she will make it less galling. While the Italians want no master, still they seem to prefer the Frenchman to the German. Austria is the most tyrannical power in Europe—the most aristocratic and the most unfavorable to liberal institutions.—Her King is a despot, and her army obeys, cringingly the mandates of the throne. She is not only the most tyrannical, but one of the most powerful. Her army is among the largest and best trained on the Continent. Perhaps no power in Europe does more to sustain highly prerogative, than Austria. Her history is one of oppression to the masses and privilege to the few. When she extends her empire it is by imposing heavier burdens on those who are forced to adopt her institutions. She is despotic, imperious, distasteful and oppressive.

France on the other hand, is ambitious and the power of the Emperor Napoleon, Napoleon must, by a bold stroke of policy, direct the public mind from its surroundings. The French people think, and think like lightning. By one quick brilliant flash, they perceive the cause and leap with the stride of a giant to the conclusion. Sardinia bordering her on the East, would be a valuable accession and add much to her power. The time has almost come when Napoleon III. must fight or fall. The same impulse which made the French, in their last great revolution, defy reason, will force them now to worship liberty and destroy everything which stands between them and its enjoyment. The true Republican feeling is with the Sardinians. Their effort is to be free, but while they cannot hope alone to shake off the dictation of Austria, they throw themselves into the arms of France and seek protection there.

With whom will the American people sympathize in this great struggle is an important question. Certainly not one single impulse of the American heart can be common with Austria. Her efforts are not in the cause of free thought, free speech or freedom. She rises as the rights of the people go down, and she falls only when the masses break the shackles which bind them, and defy oppression. We can have no sympathy with France, for the war on her part is not to give freedom to the Sardinians or Piedmontese, but is purely a selfish policy to sustain an ambitious Emperor and to increase her power.

But the American people, from the Atlantic to the Pacific, from the Gulf to the Lakes will sympathize with the oppressed States of Northern Italy—with those living south of the Po, as well as those living west of the Ticino. They will sympathize only with the oppressed Italians—with the desire of those people to have no masters—to shake off every government but the one they themselves have a voice in making, and to be independent of all power, but that of conscience and of God.

Little Sardinia, hemmed in by France on the west, Austria on the east and the lofty range of the Alps on the North, can do nothing at the present, but choose a new master.—She is not sufficiently powerful to cut her way to independence, if indeed her people are at this time ripe for it, but in her struggle and in her alone, we sympathize.

Insurance.—J. B. Hager, as will be seen by reference to his advertisement in another column, is agent, in this city for a number of the Hartford Insurance Companies. These Companies have been a long time in existence and by their firmness and success, as well as by the prompt and equitable manner in which they have always adjusted and paid their losses, recommend themselves to the public as the most reliable corporations, of the kind, in the whole country.

Mr. Hager is well known to our citizens as a gentleman for most excellent business qualifications and of unwavering integrity, and all business entrusted to him will be certainly conducted with strict justice. No one owning property should suffer it to go uninsured, as protection is so cheap—and losses so certain to be honorably adjusted. Call at McKee's Banking house and learn full particulars.

Mr. Miss Aronius Jones has been highly successful in California.

LATER FROM EUROPE.

The War Actually begun.

ARRIVAL OF THE WESER AND BORUSSIA WITH THREE DAYS LATER INTELLIGENCE.

WRECK OF THE CLIPPER-SHIP POLARON.

356 LIVES LOST.

Arrival of the Santa Fe Mail.

Santa Fe Night Dispatches to the Missouri Democrat. New York May 19.—The Steamer Weser and Borussia arrived this evening at half past six o'clock, from Bremen via Southampton, with Liverpool dates to the 14 inst. The screw steamer New York arrived at Docks on the 15th inst, and the Canadian, May 20d.

The reported wreck of the clipper ship Polaron proved to be true. She was wrecked off Westford, Ireland, and 356 lives were lost. She had on board 325 passengers and 52 of the crew, of whom 17 of the former and 3 of the latter were saved. The ship sank in 24 fathoms of water.

In regard to the war there can be but little doubt that the war has commenced. In all probability there was a sharp action at the bridge of Buffalora, on Thursday, the 28th ult, which it is reported, that the Austrians, after a considerable loss, took, at the point of the bayonet. It is also reported that Nottara has been taken and that the Sardinians had retreated before the Austrians near the Lake Maggiore. The telegraph lines to Switzerland have been cut by the Austrians.

Vienna, Sunday May 1st.—The Austrians have occupied Italy, Padua and Arona, the Sardinians retreating at their approach. TURIN, Thursday April 28.—The steamer which arrived at Genoa on the 27, brought with it a new order, that the proclamation to the Tuscan army, inviting it to await the signal of war and advance in a compact body of 12,000 men to reinforce the

A similar proclamation has been addressed to the troops in the Romagna. TURIN April 29.—Genl. Canobert and Neve have arrived here and gone to join the King.

The Austrians are concentrating in great masses at Piacenza, where a proclamation has been issued by the Russian Commissioner Extraordinary.

Fifteen thousand of the French Imperial Guard landed to-night at Genoa, making the force there 40,000 men. The forts in Genoa are also increasing.

TURIN, April 30.—The official Bulletin confirms the passage of the Ticino by the Austrians yesterday.

The King, accompanied by Genl. Canobert and Neve, visited the line of the river Dora.

The corps d'armee which entered Piedmont by Gravellona, consists of twenty battalions and eight batteries of cannon.

TURIN, May 1st.—The King has gone to assume the command.

The Austrians are at Novara in force, and also at Pavia.

The French infantry and artillery continue to arrive.

No decisive movement has yet been made. BRISCA, Saturday, April 30th.—The Austrians have seized several Sardinian vessels on Lake Maggiore, and commenced hostilities last evening.

VENICE, April 30th.—Count Ruff has forwarded circular notes to the foreign Governments, stating the diplomatic and political reasons for the declaration of war by the Emperor.

The Wiener Zeitung publishes decrees ordering the income tax of the 3d class to be retained by the pay of the office immediately upon the interest of the public bonds being paid, and ordering a loan of 20,000,000 pounds sterling; but at present it is impossible to contract it. The National Bank will advance two-thirds of the nominal value of the loan in new notes. A third decrease the National Bank from the necessity of meeting its notes with specie, and a fourth ordered the duties and tax levies to be paid in silver, or payable coupons of the National Loan.

In England a royal proclamation has been issued, offering a bounty of £10 to anyone, with the intention of recruiting 10,000 additional men. The greatest activity prevailed in the English dockyards, preparing for war.

The Emperor Napoleon was expected to join the French army as the 3d inst. Instructions from the British Admiralty were received at Woolwich April 30th, directing all possible haste in the completion of the new class steam frigates now on the stocks.

A telegram was received at Sherrness on the 23d ultimo to send the Royal George to Davenport, the Colossus to Portsmouth, and the Edgar, Queen and Trafalgar are to be got ready for sea immediately.

The Osborne steam yacht has been ordered to be got ready for immediate service. Its destination is reported to be the Mediterranean to be placed at the disposal of the Prince of Wales.

The Prussian government has resolved to put its army in readiness to march.